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# THE CANADA BAPTIST MAGAZINE.

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VOL. IV.

## PIETY AND PRAYER.

*The Sixth Circular Letter of the Ottawa Baptist Association.*

BY D. MACPHAIL.

The Ministers and Delegates, assembled in Association at Montreal, Feb. 10, 1840, to the churches which they represent, send Christian greeting.

DEAR BRETHREN,—Through the tender mercy of our God, we are permitted to convene for the peace and prosperity of Zion; that we may see and acknowledge the Lord's goodness to us through the year that is past, and also know what he would have us do through the year that is to come.

Various subjects of importance have already been presented to your consideration, through the medium of the annual circulars; and we would fondly hope they have had a happy effect upon all who have duly considered them. And now permit us to address you once more, on a subject of no less moment, yea, one of paramount importance—one on which depend the peace and prosperity of the churches to which you respectively belong, as well as your own individual happiness through time and eternity, viz., *The importance of prayer for maintaining personal piety.*

By personal piety we understand that gracious state of soul produced in an individual by the regenerating influences of the Holy Spirit, whereby the enmity of the heart is slain, and love to God produced—by which he is enabled to

die unto sin and live a life of faith on the Son of God, even a life of usefulness and activity in his cause, to die in peace and be admitted a fit subject for the enjoyment of God in heaven. This is the state of mind, which we consider prayer as the all important means for maintaining.

Prayer is that intercourse which a creature has with his invisible Creator. In his approaches to Jehovah a deep solemnity pervades his mind, from a view of his glory and holiness. The suppliant feels and bewails his heart plagues, and expresses a strong desire to be delivered from the guilt and dominion of sin. He has an unquenchable desire for holiness of heart, and a daily need of a daily influence, which God in his mercy grants according to his promise.

The Christian does not think, that by his prayers he will move the Divine Mind to change his purpose concerning him; he knows that God is of one mind and none can turn him, and what his soul desireth that he doeth. He views prayer merely as a means appointed by God, for the purpose of fitting and preparing him to receive a blessing, which the Lord in his sovereign pleasure has previously promised to bestow upon him.

The importance of this duty for maintaining a gracious state of mind, will appear from the three following considerations.

First. *There is no piety where there is no prayer.* This is so obvious that it scarcely requires proof to establish it. The whole spirit of Scripture stands directly opposed to the thought, that a man may have gracious affections, while he is living day and night in the neglect of prayer. Wherever there is a spark of divine grace, there is an aspiring after God, which is spoken of in Scripture as a *panting* after him, a seeking towards him, a looking up to the throne of his mercy. On the contrary, graceless souls are represented to us, in the same book, as saying "what is the Almighty that we should serve him? and what profit should we have if we should pray unto him?" Again, the Scriptures explicitly declare, that they are workers of iniquity who call not upon God; and the Prophet invokes the fury of God upon the families, who call not upon his name. From these texts it is evident, that prayerless persons are void of grace—are guilty of a great crime, and shall be visited with a terrible punishment. They have no personal piety, and the reason is obvious,—they call not upon God.

It is to be lamented that many professors of Christianity imagine themselves in a gracious and safe state, while they labour under a fatal mistake, a damnable delusion. They dream of heaven and its enjoyment as a portion that surely belongs to them, and at the same time are living a prayerless life. Dear brethren, let us not be deceived; there is no piety where there is no prayer, and if we have no piety there is no possibility of salvation.

Secondly. *A person's piety will bear proportion to his diligence in the duty of prayer.* Our experience will demonstrate the truth of this assertion. When we are holding communion with God, an habitual solemnity reigns over us, we find our souls replenished, and are ready unto every good word and work; the evidence of our acceptance with God becomes stronger, our faith more firm, and our hopes bloom with immortality. And again it is a solemn truth, when this fellowship is sinfully neglected,

we degenerate into dulness and formality, yea into frivolity and lightness—we lose the evidence of our adoption, and our faith wavers—hope and joy forsake us, and misery, sorrow, and a spiritual death, hasten upon us. If we neglect prayer in a single instance, how sensibly its woeful effects are felt? No other duty, however well attended to, will supply its place. Prayer is like a channel, between the soul and the fountain in the midst of the throne. The moment we direct our eyes to the throne of grace, salvation freely flows unto us; but the instant we turn away from it, we effectually despise our own mercies.

If we consider the more remote consequences attending the neglect of prayer, its importance will be felt.

All who neglect to call upon God, will surely be punished with the want of grace in their hearts; for whenever prayer is neglected, grace is withheld. They may have received superabundant grace in times past, but it will not do for the present. Every single duty requires a fresh supply of grace, to enable them to perform that duty aright. Creatures are leaky vessels, and need to be daily replenished from the fountain of grace. The whole conduct and conversation of the prayerless, will demonstrate to the true Christian, that they are living in the neglect of secret prayer.

All who attend to the duty only at intervals, or as it best suits their worldly concerns, will not be able to distinguish themselves from hypocrites, that will not always pray. Hypocrites will sometimes be very much engaged in the duty, but at other times they will give it up: and what although we should be found ardently engaged in the duty at times, if at other times we are neglecting it. This is nothing more than hypocrites themselves do. And oh! the doom of hypocrites; anguish shall lay hold on them, and fearfulness surprise them. Hence arises the importance not only of prayer, but continual prayer, for maintaining personal piety.

All that restrain prayer, will lose their assurance, that they are the children of God; for it is grace abounding in a sinner's heart, that gives him this evidence; but there is no grace in their souls, or it is very small. Because prayer is restrained, immediately doubts and

fears arise—their future prospects of glory are very uncertain—a fearful foreboding arises that they shall see the Lord, but not nigh, they shall behold him, but afar off. They pass in uncertainty into the eternal world, and never return to tell us whether they have entered the regions of glory, or sunk down in the midst of storms, tempests, and eternal night. Oh! the vast importance of grace, to give us an assurance in time, before we take a leap in the dark. Brethren, this can only be attained by continual supplications.

All who are criminally neglectful of this duty, are liable to fall into every danger and sin. The favor of the Lord is the only safe guard of an individual. Grace saves sinners and puts them standing, and it is grace alone, that can preserve them from falling.

All that neglect the exercise of prayer, are unfit for any Christian duty whatever. The grace we receive by prayer is that which enables us to perform every duty, so as to meet the divine approbation: but the instant prayer ceases to be offered, grace is withheld, and every Christian virtue dies. If we do not acknowledge the Lord in all our ways, we shall assuredly wander out of the way—we shall grope in darkness at noonday—we shall be astonishingly ignorant and stupidified, and be wholly useless in the vineyard of our Lord.

In short, all who are inattentive to this most solemn duty, are the most miserable of all God's creatures upon earth; for they can neither enjoy the world as their portion, nor God as their supreme delight. They are in a state of distraction by an enlightened guilty conscience—they are strangers both to carnal security, and to that peace of mind which passeth knowledge; for if a person forsakes the path of life through inattention to the duty of prayer, he has planted a thorn in his pillow, which all his future prayers will not be able to remove; for his brethren will look on him with grief, the world will deride him for instability and hypocrisy, and his own conscience will reproach him. If prayer, then, as means appointed by God, will secure our growth in grace, and be a defence against all these evils, how important the duty!

Thirdly. *Personal piety will be*

*maintained by all those who feel the importance of prayer, and are never weary in the duty.* This may be argued from the character of God. If he is such a being as the Scriptures represent him to be,—a being full of compassion, pity and mercy—gracious, good and bountiful; if he has bound himself to hear the cry of the suppliant, and is faithful to his promises to supply the lack of grace; may we not reasonably suppose that he will be a pious person, who will call upon his God.

Turn over the whole records of observation, experience, and scripture; ask the generation of our fathers, if ever a child of Adam requested a blessing of God that was not granted. In all the annals of the world, not a single instance can be found. Honorable Jabez (1 Chron. iv. 10.) prayed for enlargement—that he might be blessed indeed—and that he might be defended from evil; and God granted him his request.

David was a man of deep piety, as the book of Psalms testifies; but he was also a man given to much earnest prayer. O! the breathings he breathed! He longed—he cried day and night for his God; and God abundantly rewarded him.

Daniel was a man beloved of his God, and the word of the Lord was with him: he was one of the three righteous of the world; but he was also the man that held free and uninterrupted communion with God. What confessions he makes! "To us belong shame and confusion of faces; but to the Lord our God belong mercies and forgivenesses."

Paul was another in whom the grace of Christ triumphed. By the power of that grace working in him, he was enabled to labor more abundantly than any of the apostles in the kingdom and patience of Jesus—he could count all the honors and preferments of this world, but an empty bubble in comparison with the excellency of the knowledge of Jesus his Lord. By the same spirit working mightily in him, he could draw with an unerring hand, laws and regulations, to be observed by the church, through all coming time, and unfolded the mysteries of Providence, and defied heaven and earth to divert him from his holy purpose; but he was the Paul who prayed at his conversion "Lord what wilt thou

have me to do," and he was the man that continued in the duty till death. In his epistle to the Romans he says, "God is my witness, whom I serve with my spirit in the gospel of his son, that without ceasing I make mention of you in my prayers." To the believing Ephesians he writes: "Wherefore, also, after I heard of your faith in the Lord Jesus and love unto all the saints, I cease not to give thanks for you, making mention of you in my prayers." To his beloved Philippians, he writes: "Always in every prayer of mine, making request with joy." We find him writing the same, to his son Timothy; and in his private letter to Philemon, and indeed in all his epistles, he declares the same thing, and at the same time, he enjoins the duty upon them with all the affection of a father, combined with all the authority of an apostle. "Pray without ceasing." "Continuing instant in prayer." "Be careful for nothing, but in every thing by prayer and supplication, make your requests known unto God." "Praying with all prayer in the spirit, and watching thereunto with all perseverance."

And what shall we say more? for our limits will not permit us to continue. Innumerable examples might be produced, to show, that all holy men were persons given to much prayer; but sufficient has been advanced to show the importance of prayer for maintaining personal piety.

Now dear brethren, in conclusion, by the duty you owe to God, the church, and the world—by all the precedents and bright examples in God's word—by all that is sacred, and all that is dear, never be weary in the duty of prayer. If you value your own souls—if there is any thing delightful in God, or desirable in Christ, if there is anything fearful in hell, or attractive in heaven, O never be tired in this blessed exercise! Your prayers will soon be swallowed up in praise; and hope in the full fruition of a glorious immortality.

Signed in behalf of the Association,  
W. FRASER, *Mod.*

## ON CHRISTIAN UNION.

(Continued from page 182.)

### II.

It is probable, however, that whilst we should labour after correct views

of the nature of Christian Union, we need still more to be reminded of the means by which we may promote this union.

And it has long appeared to the writer, that no means requires to be more insisted on than the cultivation of a HEARTY WILLINGNESS to be united with our fellow saints. We all profess to desire and prize the blessing; but can we doubt that many are sadly mistaken in thinking they are sincere in such professions? Do we not often hear them most vociferous in making them, when unconsciously to themselves, they are manifestly to others only anxious to conceal their bigotry? May not this then be the case with us? Are not all the natural tendencies of our depraved hearts hostile to this union, and do not some of these tendencies still exist and operate within our breasts? We may have many unions which we deem Christian—we may even be sincere admirers of the abstraction—the theory of really Christian union, whilst we may be exceedingly averse to the practice of it. Let us therefore give exercise to a vigilant suspiciousness, that we are not so concerned for the prevalence of this blessing as we may seem to be, and so labour with constant self-inspection and self-denial to excite and maintain a cordial longing after it. Till such longing is prevalent among believers, it is plain that union cannot prevail.

A steady conviction, too, that the object is practicable, is requisite to the promotion of this union. Expectation of success will stimulate us to toil for the blessing; whereas despair will prevent all efforts and doubt will weaken them. Is then such union as has been described attainable? "Impossible!" it has frequently been said, and more frequently been thought. "Christians are so diversely constituted, and educated, and circumstanced, that they never can, in the nature of things, be all brought to feel, and think, and act alike. As well might you expect to combine all the varied sounds of creation into harmony, as to effect a general unity among professors, till they reach a nobler state. Even in the millenium much diversity at least of sentiment cannot but prevail." Persons who thus reason forget the blessed fact, that the

all-sufficient Spirit dwells in the church, and has given encouragement to hope for the fulness of his influence when rightly sought. And cannot that Divine Agent move all the members of the body of Christ harmoniously? He did so in the apostolic church, though it consisted of so many thousands of newly converted persons, collected from all quarters of the globe, and therefore naturally subject to the greatest possible variety of prejudices and interests. We should fix our believing remembrance on this divine provision, made to secure the church's unity, and pursue one object with this encouragement continually nerving our minds.

We must, thirdly, sacrifice all personal and party interests, and be concerned only for the one all comprehensive interest—that of Christ. As Howe suggests: Draw as many lines as you please from the circumference to the centre of the circle, and none of them will cross; but if you take any other point of convergence, and draw lines to it, they will all interfere with the other radii; and just so far as you multiply your points and lines, will you multiply the intersections. Just so is it with the church. As long as in that hallowed circle we have a variety of points of sectarian and individual interests, our lines of pursuit and feeling must be interfering with each other. But let us have the one centre, the interest of Christ alone at heart, and all our lines will advance in perfect harmony, and eventually meet and be lost in one undivided end. We have only therefore to imitate Paul: "for me to live is Christ," or to obey his precept: "Whatsoever ye do, whether ye eat or whether ye drink, do all to the glory of God," and we must effectually conduce to the advancement of Christian union.

We should subserve this end, fourthly, by seeing that the word of Christ dwells in us richly, and in all wisdom. So far as our affections, views and conduct are regulated by its instructions, they will be influenced alike; and every discordance must be the result of our disregarding this harmonizing word. Let us therefore read and study it with untiring assiduity, striving to give up ourselves implicitly and entirely to its controul. Let us make it our only creed and rule

of action, and be ever bringing our tempers, sentiments and practices, and those of our brethren directly to this one sure standard. And when necessitated to correct what we deem their errors, let us do it if possible, by the very words, furnished by the Holy Ghost.

We must also cultivate an intimate acquaintance with the views and characters of those who differ from us. It is not desirable to read controversial writings frequently, as it conduces to a barrenness of soul, and captiousness of temper, which are greatly inimical to our union with the saints: nor should we associate with dogmatic and contentious persons, as this checks the growth of the bland and generous dispositions so favorable to unity. It has indeed been said that the friendly intercourse here recommended, involves a sanctioning of what we deem the errors of our brethren. But the principle of this objection, fairly carried out, would cut us off from all Christians, till we get to heaven; for it were impossible to find any with whom we perfectly accord in every thing.\*

Sixthly. We should cherish liberality of sentiment. Undoubtedly, we are not to sacrifice the truth, even on the altar of Christian love—nor would such an offering promote union, but the reverse. It is possible and prevalent, however, to think we secure the truth by those views, which dispose us to regard all our opinions as infallibly certain and equally important; incline us to make as much of our peculiarities, as of those fundamental principles on which salvation rests; and prompt us to require that every thing shall be expressed just in our own favourite or party phraseology. This contractedness is most carefully to be avoided. We should let every doctrine and duty, which we deem scriptural, have an abiding place in our heart and profession; but we should range each in its proper order and subordination. Let us hold fast our peculiarities, but let us not put them on a level with our Lord's atonement, the Holy Spirit's agency, our

\*There is a person living near the writer who so far acts upon this principle, that out of twelve churches in the place where he resides, he can hold communion but with one individual, i. e. his wife. They therefore commune together, but never meet for any act of worship with other Christians. I doubt not but his principle honestly applied would forbid his communing with his wife. He little suspects, how much more spiritual pride has to do with his exclusiveness than Christian principle.



obligations to brotherly love, or similar all momentous points; and let us not be as concerned about the wording of these truths, as about the truths themselves. Let us not think lightly of positive ordinances, but let us hold them in subordination to the great moral duties, essential principles, and lovely spirit of the gospel. We must keep in mind our Lord's rebuke of the narrow-minded Pharisees: "Ye pay tithes of mint, and anise, and cummin, but have omitted the weightier matters of the law; judgment, mercy, and faith: these ought you to have done, and not have left the others undone. Ye blind guides, ye strain at a gnat, and swallow a camel." We should frequently pray over Romans xiv, and 1 Cor. viii, and xiii. A very great portion of the discords and divisions of the church in all ages, has manifestly sprung from a sectarian narrowness of sentiment.

The advancement of Christian union requires us likewise to give full exercise to the graces of the Holy Spirit—especially humility, kindness, candour, forbearance, and heavenly mindedness.—These all directly, and in all their tendencies, are attractive and uniting; whilst the opposite vices are universally repulsive and dividing. Every haughty air that we assume; every harsh and selfish action we perform; every uncharitable and backbiting word we utter; every instance of passion we evince; and every indication of earthliness we give, conduces more or less, though we may not mark it, to the disseverance of Christians; and every manifestation of the contrary excellencies produces an opposite result.

It behoves us, eighthly, "to mark them who cause divisions and offences, and avoid them," whether we find them in our own particular society, or in the church at large. Of course we must first endeavour, by blending affection and fidelity, to correct their separating spirit. But these efforts having proved abortive, we must keep at as great a distance from them, as the proprieties of life and the calls of business will allow. Their quarrelsome and captious disposition is fearfully contagious, and will unavoidably infect our hearts if we associate with them. Here it may be useful to remark, that the real character and principles of these persons are ordinarily

veiled, under a profession of zeal for scriptural truth and gospel order; "and no marvel, for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers" of discord "be transformed as ministers of righteousness." We must therefore be watchful lest they insinuate themselves into our regard, before we are aware of our danger. "Be not deceived; avoid them; pass not by them; turn from them and pass away."

Again, we should guard most carefully against admitting to our churches persons of dubious piety. Such unhewn stones can never be fitted into the spiritual edifice; and besides, if introduced they will have an effect prejudicial to the harmony of the hallowed structure. Nor is this all; they will lower the character of the societies who receive them, and so give other Christians something like a justifiable excuse, for keeping distant from those societies, and for indulging in unbrotherly remarks and sentiments respecting them. Let us therefore prayerfully regard Paul's solemn admonition: 1 Cor. iii. 11—18.

Moreover, we shall promote the cause of Christian union, by zealously embracing every opportunity of joining with our brethren in works of faith and labours of love. This is not only a branch of union, but it is eminently conducive to the other branches of the blessing—love and similarity of view. It is the disengaged army whose soldiers indulge in dissension, and heart burnings, and mutinies. Only lead them on to the conflict with their foes, and they soon are one, having neither time nor inclination for their former feuds. So in "the consecrated host of God's elect" it will invariably be found, that the contentious and disunited soldiers, are those who are least engaged in waging war against the enemy of souls, and striving to ameliorate the condition of their fellow-men.

Finally, we must pray without ceasing if we would secure this blessing. This good and perfect gift is from above, and the Holy Spirit only can effectually dispose us to pursue it; can direct our efforts rightly; and can give them success when made. The chaos of human nature is too confused and stubborn to be reduced to order and harmony, but

as He shall "move upon" it. And "He will be enquired of by the house of Israel to do it for them." But He never said, seek ye my face in vain. "The effectual fervent prayer of the righteous man avails much." We should, therefore, continue instant in general prayer that the church may be blessed with the much to be desired boon. We should often pray that our own hearts, and understandings, and lives may be ever so influenced as to promote its diffusion. And we should turn every case of discord, that occurs in our own experience or within the circle of our knowledge, into an occasion of special intercession that the heavenly Dove would come and tranquillize the waves.

### III.

Such are the principal means by which we may promote the union of the saints: and we may now proceed to specify some motives to induce us diligently to use them.

The first, which it behoves us very solemnly to weigh, is the regard which Christ bears to all believers. He loves them all with an infinite affection, and is united to them all by the most intimate and tender ties. We therefore please Him, and we can be like Him only as we in heart and practically are one with them. And every excuse must appear quite inadmissible if tested by this great fact. Do we stand aloof from them and look coldly on them because of their meanness, or errors, or imperfections, or unkindness? He does not allow that cause to impair his union with them, or a like cause to impair his union with us, though there is infinitely greater reason why he should cast both them and us entirely off for such unworthiness, than that we should suffer them to elicit a disaffected thought in us.

The oneness of relationship and interest subsisting between all the saints, affords a second stimulus to Christian union. For as the body is one, and hath many members, and all the members of that body are one body; so we being many, are one body in Christ, and every one members one of another. Ye are all one in Christ. Should not all the members of the natural body co-operate and harmonize? How much more the members of the body of Christ! Must we not be injuring ourselves to dis sever

ourselves in any way, from the whole or any part of the redeemed community? Paul suggests the answer in 1st Cor. xii. 13—27. This shows us, too, the folly of our mutual envyings. Why should we envy any? As we are one, their prosperity is our prosperity, just as the health and vigour of a limb is the advantage of every portion of the human frame.

Thirdly, the prominence which is given to Christian union in the sacred word, most powerfully enforces the cultivation of it on us. We should here remember the innumerable passages, which speak of love to the brethren, and the many texts which denounce the evil dispositions and procedure that tend to discord. Want of room, however, forbids our quoting any except those portions of the word which directly urge this subject. Our Lord makes it a chief object of his intercessory prayer, and refers to it in a way most strikingly demonstrative of His high appreciation of its worth; "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are. Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Paul evinces a similar solicitude for the prevalence of this blessing, by the peculiar importunity and frequency of his inculcation of it: "Be of the same mind one towards another. Now the God of patience and consolation grant you to be like minded one towards another according to Christ Jesus, that you may with one mind and one mouth glorify God. Wherefore receive one another as Christ also received us to the glory of God. Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same

mind and in the same judgment. I therefore beseech you that ye walk worthily of the vocation wherewith ye are called; forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. Speak the truth in love, that ye may grow up in him in all things, who is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Whereunto we have already attained, let us walk by the same rule, let us mind the same thing. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." Other passages might be adduced to the same effect; but these are amply sufficient to shew, that in the estimation of heaven, there is a paramount importance in the unity of saints, and that those things which Christians suffer to divide them, and by which they strive to justify their separation, are insisted on in the oracles of God with neither the frequency, nor clearness, nor importunity, with which this great object is enforced. There are two other passages on this subject, which deserve the particular consideration of separatists. Such persons evidently imagine that their withdrawing from their brethren, is the result of a greater measure of the Holy Spirit's teaching, and an indication of more eminent purity, and faithfulness, than other professors have. But whilst the direct opposite of this persuasion is obviously implied in the passages already quoted, the same fact is unequivocally asserted in the words referred to: viz. "Ye are yet carnal:—for whereas there is among you envying, and strife, and divisions, are ye not yet carnal?" "These be they who separate them-

selves, sensual, having not the spirit." Surely these words teach us that we are destitute of special grace just so far as our tempers, views, or practices tend to schisms.

The obvious advantages of Christian union afford the last reason we will specify for our striving to promote it. These are great and various.

—Union is strength. "Two are better than one, because they have a good reward for their labour; for if they fall, the one shall lift up his fellow, but woe unto him that is alone when he falleth, for he hath not another to lift him up. Again if two be together, then they have heat, but how can one be warm alone? And if one prevail against him, two shall withstand him, and a three-fold cord is not quickly broken." This is the inspired wise man's eulogy of union, and if it will apply to the union of two or three, how much more of many! and if to other unions, how much more to Christian union! This blessing vastly improves the individual energies of saints, by affording them the stimulus of the countenance and example of their fellows. It gives them all an opportunity of applying their respective capabilities, to the best advantage. And it enables them to bring an accumulated force to bear successfully on objects, which the power of one or of a few could not effect. Have those cliques who glory in their separation from the professing world ever yet achieved any spiritual conquest, or made any impression on Satan's kingdom? Has any individual accomplished alone, any thing considerable in the Saviour's cause? Did not even Paul owe much of his success to the co-operation of his brethren? But the combined power of the church has ever been victorious when exerted. In the primitive age, when all the saints were one, how vast its triumphs! Since it has once more extensively conjoined its efforts by means of our Bible, Tract, and Missionary Institutions, how much has it effected? Were the Christian world universally, and entirely united, these, and a thousand similar facts in its bye-gone history, show it would be bright as the sun, fair as the moon, and terrible like an army with banners, overturning the infernal powers, and planting the standard of the Cross in every land. The united

church is the moral lever intended in the councils of Jehovah, to "turn the world upside down," and give it the position of universal blessedness.

—Union is wisdom. Every man has his own proper gift of God, one after this manner, and another after that. This is the case as to the mental endowments of the saints; each one is distinguished by some peculiar capability, or some particular knowledge which others lack. When these gifts are used alone, like separate rays of light falling on an object, they leave a subject or plan but very partially disclosed; but when they are combined they bring them into perfect view, and thus shew what is to be done, and how it may be best accomplished for the benefit of the church and the world. One intellect corrects the errors and supplies the deficiencies of others; and they correct its mistakes and imperfections; and so in a "multitude of counsellors there is safety." Where is the man who, however wise, in trusting to his own heart has not proved himself a fool? And where is the individual or society, that does not owe much to combination of mind and deliberation?

—Union is beauty. Each primary colour is pleasing though seen alone; but how much more lovely are they as blended in the varied bow of heaven! Individual flowers are lovely, but how do their charms improve when collected into a bouquet, where by contrast and comparison each one is "giving and taking beauty!" So are the diverse gifts and graces, character and attainments of believers. Separately they possess much moral loveliness, but when united their attractions are unspeakably enhanced; each one derives beauty from and imparts it to the rest. Compare in proof of these remarks an isolated saint, with those who are conjoined in the fellowship of the gospel.

—And is not union bliss? The holy Psalmist thought so: "Behold how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment: as the dew of the morn, and as the dew that descended upon the mountains of Zion, for there

the Lord commanded the blessing, even life for evermore." Schisms and controversies may afford a malevolent gratification to our pride, and self conceit, and envy, and other depraved passions, but it still creates a perpetual restlessness and care; whilst union is to all the sanctified dispositions, what harmony is to the ear, or fragrance to the smell,—it affords it the pleasure exactly adapted to its nature. You never find a separatist or party Christian happy; and as seldom find a saint of generous and comprehensive sympathies, who feels and acts as a member of the church universal, who will not assure you that much of his richest enjoyment has been derived from his practical oneness with his brethren. Will not, indeed, a vast portion of the happiness of heaven, consist in the union of that perfect state?

—What then are all the selfish and sectarian benefits, that can possibly result from the hatred and bigotry and schisms of Christians, compared with these inestimable advantages? Vile and worthless truly!

Church of the living God!—ye members of Christ! prayerfully consider these weighty motives, and let them stir us up most cheerfully to make any lawful sacrifice—to endure any toil and trouble—to exercise any vigilance and self-denial, that may be requisite to the promotion of Christian union.

And thou, O most adorable Head of thy body, the church, still carry on thine intercession with thy Father, that we all may be made perfect in one. Amen!

W. H. C.

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THE EXPERIENCE  
OF A  
PÆDOBAPTIST MINISTER.

[In a work recently published by the Rev. W. Crowe, in which he avows and defends his change of sentiment on the subject of baptism, the following narrative is given of his uneasiness and perplexity while he officiated as a Congregational minister in London. His experience is worthy of being laid before our readers, since he is, according to the testimony of the *London Baptist Magazine*, a man of ability and Christian worth.—Ed.]

For many years I continued to administer the ordinance of baptism to infants without having read or thought much upon the subject, taking for granted the practice was right. But although I took this for granted, I frequently experienced a feeling of considerable mortification, when about to baptize an infant, that while I could show clear and indubitable authority and example for the baptism of believing adults, I was wholly unable to turn to any page or passage of the scriptures, and exhibit the same authority or evidence in favour of infant baptism; a mortification which, I have no doubt, has frequently been felt by many of my Pædo-baptist brethren in common with myself. What I had read was entirely on the Pædo-baptist side of the controversy, and when prosecuting my theological studies, the books relating to the subject which were put into my hand by my esteemed and revered theological tutor, the late venerable Dr. Bogue, were all in favour of Pædo-baptist sentiments, and it was not till many years after, that I saw any work of a Baptist on the subject. My dissatisfaction first arose from the study of Pædo-baptist writers, from what appeared to me the invalidity of their arguments, their erroneous and partial view of many passages of scripture, and their attempt to force others into the service of infant baptism which seemed to be wholly irrelevant. This led me to suspect that the practice was not so well sustained by scripture authority as I had supposed, and induced me to read more extensively on the subject, and more carefully to examine the scriptures, still with the hope of being confirmed instead of being shaken in the grounds of my practice. But the more I read, though not prepared to relinquish infant baptism, yet the more dissatisfied I felt, first hesitating and unable to satisfy myself as to what children ought to be baptized, whether the children of all who professed to believe the truth of Christianity, or children, one of whose parents was a member of the church, or only those both of whose parents were members. I thought infants, as well as adults, had a right to the ordinance, but I could not tell what infants, whether all the above three classes, or only one of them. Hitherto I had baptized the children of all who requested it, and who

thereby professed a belief in the truth of the Christian revelation, but had not felt comfortable in so doing, as they frequently showed extreme ignorance of the nature of the ordinance, and of Christianity itself; and brought children for baptism varying in age from one month to ten or twelve years, requesting that I would *name* them; and often have I been sent for in great haste to administer the rite to the unbaptized infant, when dangerously ill; and occasionally it has been brought to my own door in the mother's or grandmother's arms, lest it should expire before I could reach the house, which convinced me that they thought it in some way connected with the salvation of the child. Though far from satisfied or comfortable in baptizing the children of such persons, yet I knew not where to draw the line of distinction. I wondered, if infant baptism was right, that the New Testament gave no directions on the subject; but as it nowhere says any thing about the baptism of infants, I could find nothing to guide me. I sought relief in the writings and practice of Pædo-baptists, but found them so widely differing from each other in opinion and practice, that I could gather nothing certain from their example. In this state of anxious and perplexing uncertainty, I was not unnaturally conducted to the inquiry, whether there is really any scripture authority whatever for the baptism of any infant at all? In order to determine this point, I felt it due to truth, which alone was my object, to read the writings of Baptists, as well as those of Pædo-baptists, that I might, if possible, satisfy myself on whose side the truth lay. That the conflict of my mind on the subject has been long and painful is the natural result of strong prepossessions, and an ardent desire, if I could do it with a good conscience, to continue in connexion with the Independent denomination, among whom God has been pleased to make my ministry acceptable and useful, and among whom are nearly all my relative connexions, and ministerial and private friendships; a denomination to which I am under great personal obligations, and towards which I desire ever to cherish the most cordial Christian feeling. Nothing would more grieve me, than that the step I have felt it necessary to

take, should have the effect of alienating those whom I have long delighted to recognize as brethren and friends. I can assure them that nothing short of the most conscientious and imperative sense of duty could have separated me from them, and induced me to join another denomination; but when I felt that I could no longer continue to practise infant baptism without acting the hypocrite, and that allegiance to Christ and his truth were concerned, I could no longer hesitate. The result of my inquiries is now before the reader—a firm and unqualified conviction that there is no scriptural authority, by command, example, or just inference, for the baptism of infants—that Christian baptism is believers' baptism, and that only. It would have been much for my comfort had I come to this conviction sooner, and that I did not, is owing, I am persuaded, to the influence of the prejudice which I had entertained against the Baptists, and strong prepossessions and long-continued customs, and not to any want of clearness or simplicity in the New Testament statements. Did persons generally but come out of the dust and mist which partizans have thrown around the question by partial criticism and learned sophistry, and come at once to the New Testament, to ascertain the truth, I am confident they would soon find it, and that infant baptism would soon be abandoned as an innovation upon the institution of Christ. I know that many Pædo-baptists have considerable misgivings on the subject, and are held to the practice by very loose and feeble ties. As Dr. Cox has most truly said, 'The popular feeling is theirs; the argument is ours.' As the light and purity of the church increase, I have no doubt her members will be increasingly anxious, on this, as on every other subject, to ascertain and practise the will of their Lord, and that infant baptism will gradually lose its hold of the popular mind, and be relinquished as a human addition to the ordinance of Christ.

I shall now endeavour to exhibit the reasons of my change of sentiment, the ground of my present opinion; and, in so doing, it will be necessary, briefly, to examine the leading arguments generally advanced in defence of infant baptism.

Let it be remembered that we have no dispute as to the propriety of baptizing believing adults, upon a credible profession of their faith; upon this both parties are equal; nor is the difference respecting *children* merely as the proper subjects of baptism, for I suppose no Baptist would hesitate to baptize such children as are able and disposed to make a credible profession of faith in Christ. But the dispute respecting the proper subjects is simply whether *infants* are such. Pædo-baptists say that the infants of believing parents are proper and scriptural subjects for the ordinance, Baptists say they are not; this, and this alone, is the question of difference as to the subjects. And I fully agree with Dr. Burder, that 'this is incomparably the more important part of the question;' the mode is of less importance than the subjects, although in both we ought to endeavour sincerely to ascertain and follow the revealed will of the Saviour.

#### DEATH OF CROMWELL.

We must dwell for a little while on the closing scene of this great man's life. His second and favorite daughter, Elizabeth Claspole, had been very sickly for some time. Her character beautifully depicts itself in a letter of the 12th of June, 1658, to the wife of Henry Cromwell. Though extremely ill, she forgets herself in her overflowing affection for her brother, her family, and especially him whom God so wonderfully preserved from his enemies—her father. Cromwell, whose heart leapt up amidst the dangers of battles, and laughed at the plots of assassins, had now unavailingly to try a task which blanched his spirit, and ward off, if he might, that sad reversal of hope when the Father buries his child, and of that treasury of sweet affections garnered for his death-bed, there is nothing left to him but the recollection of her death smile. His own health had long been far from firm; and his watching by her bed-side during her long and extreme pain, with the sight of her frequent and violent fits which brought her to her end, affected him so acutely, that a little before her death, on Friday, the 6th of August, he was himself taken ill. He became ill by her bedside; and when she died, the desolation of his home was

more than he could bear. After four or five days, this illness seemed to wear off. On the 17th of August, he went out for an hour, and returning much refreshed, his friends congratulated him on his recovery; but George Fox, the Quaker, who went up to him on this occasion, requesting his protection for the Friends, declared when he left him, that he had seen the "wraith" of death in the face of Cromwell. On the 24th, he was again confined to his room by a slow fever, which his physicians called a bastard tertain. This day, overhearing one of his physicians whisper to another, "his pulse is intermittent," he became pale, a cold perspiration came on his face, and, desiring to be laid on his bed, he made his private will. On the arrival of his physician next morning, he requested every one to leave the room except his wife—they had been nearly forty years together, and happy all the time—and holding her hand he said to the physician, "Do not think that I shall die; I am sure I shall not." Observing surprise in the eyes of the physician, he continued, "Don't think that I am mad; I tell you the truth; I know it from better authority than any you can have from Galen or Hippocrates. It is the answer of God himself to our prayer; not mine alone, but to those of others who have a more intimate interest in him than I have." This communication, the offspring of strong will and wild faith, was told to Thurloe and others; and hence Godwin, his chaplain, is said to have exclaimed in prayer, "O Lord, we pray not for his recovery, that thou hast granted already; what we now beg is his speedy recovery:"—words of maddened hope! Being removed from Hampton Court to Whitehall for change of air, his fever became a double tertain, with two fits in twenty-four hours, the one close after the other, which weakened and wasted him extremely. For some days he was scarcely out of fits. In the intervals, however, he would insist on transacting business, and when his physician remonstrated, he told them "a governor ought to die standing." The lion heart was still there.

On the second of September, he asked one of his chaplains to read to him the eleventh, twelfth, and thirteenth verses of the fourth chapter of Paul's Epistle

to the Philippians—"Not that I speak to him in respect of want, but I have learned in whatsoever state I am, therewith to be content. I know both how to be abased and how to abound, every where and in all things. I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ that strengtheneth me." When the passage had been read, he murmured forth brokenly the touching words:—"This Scripture did once save my life when my eldest son—died, which went as a dagger to my heart, indeed it did."—Then himself repeating the words of the apostle, he said, "Not that I speak in respect of want, but I have learned, in whatsoever state I am, therewith to be content." 'Tis true, Paul, you have learnt this, and attained to this measure of grace, but what shall I do? Ah! poor creature, it is a hard lesson for me to take out; I find it so. "I can do all things through Christ who strengtheneth me." He that was Paul's Christ is my Christ too; and so drew waters out of the well of salvation, Christ, in the covenant of grace. As they stood around his bed, he lifted himself up, and said to Sterry, one of his chaplains, "Tell me is it possible to fall from grace?" The reply of the Calvinist was, "It is not possible." "Then," he exclaimed, "I am safe, I know I was in grace once." The dying soldier then turned round and prayed for the people of God, and especially for his enemies among them, in a prayer full of Christ-like forgiveness and love—earnest, touching, and truthful—the voice of a spirit retiring into eternity as it prays:—"Lord, although I am a miserable and wretched creature, I am in covenant with thee through grace, and I may, I will come to thee for thy people. Thou hast made me (though very unworthy) a mean instrument to do them some good and thee some service; and many of them have set too high a value upon me, though others wish and would be glad of my death; but, Lord, however thou dost dispose of me, continue to go on to do good for them; give them consistency of judgment, one heart, and mutual love, and go on to deliver them, and with the work of reformation, and make the name of Christ glorious in the world; and

teach those who look too much upon thy instruments to depend most upon thyself; pardon such as desire to trample upon the dust of a poor worm, for they are thy people too; and pardon the folly of this short prayer, even for Jesus Christ's sake, and give us a good night if it be thy pleasure." Most part of the night before his death he was very restless, speaking often to himself. He was heard muttering, "Truly God is good, indeed he is; he will not ——" here his speech failed him, but his attendants thought the expression was, "he will not leave me." He frequently, during his illness, used the saying, "God is good," cheerfully and fervently in the midst of his pain. At other times he said, "I would be willing to live to be further serviceable to God and his people, but my work is done; yet God will be with his people." There being something to drink offered to him, he was desired to take it and endeavour to sleep; he answered, "It is not my design to drink or sleep, but it was my design to make what haste I can to be gone." In this way passed the night within that chamber of death in the plain and irregular mansion, fronted by a high wall, which this great ruler occupied at Whitehall; without, one of the most violent storms on record, spent its fury on the city, throwing down chimnies, uprooting trees in the parks, and unroofing houses. Solemn assemblies had been held for several days throughout the country, and all over the city by the Puritans, and large numbers passed all that day in fasting, and tears, and prayers, for the great life which, heedless of the storm, was gasping itself away for ever, as the peaceful shadow of death extended itself over the sufferer. Though he used some exceeding "self-debasing words, annihilating and judging himself," his expressions, towards morning, were full of inward consolation and peace. And thus the high spirit of Oliver Cromwell passed calmly away at about four o'clock in the afternoon of his fortunate day, his twice victorious third of September. Fear palled all cheeks on that stormy autumn day, and as the death news spread among the praying congregations, the Puritans bemoaned themselves, putting their mouths in the dust, saying, "It is the Lord"—"A great man is fallen in Israel!"

His enemies, also, were soon aware that his dying prayers had been made for them. "Others wish and would be glad of my death, but, Lord, however thou dost dispose of me, continue to go on and do good for them; pardon such as desire to trample on the dust of a poor worm, for they are thy people too."—*London Review.*

## HOUSEHOLD BAPTISM.

TO THE EDITOR.

DEAR SIR,—In your last number you give an extract from the *Christian Watchman* on the subject of "Household Baptism." I beg leave to contribute the following instances that came under my own observation, in connection with the cause in this city. Our dear Brother Gilmour baptized a man, his wife, and sister, at one time, forming the entire family. Mr. G. also had the privilege of baptizing the Rev. Henri Olivier, a Swiss missionary to the French Canadians, who then, before leaving the water, baptized his own wife and a young lady that lived at the time in his family. The only remaining member of this household, a Christian servant, was also baptized a few days afterwards by Mr. Olivier. There are several families in connection with the church in this place, the members of which are all baptized; but in the above two instances the individuals were all immersed at one period. I am, dear Sir, yours, &c.

AN EYE WITNESS.

Montreal, March 18, 1841.

## THE TWO PHILANTHROPISTS;

OR, SLAVERY AND MISSIONS.

*From the Christian Reflector.*

The following article, which will be read with thrilling and most solemn interest by every one who has a heart to feel, has been forwarded to us from a town in the interior of New York. The aged writer says to us—"dispose of this as you think proper." So we will; and we think it proper to hold it up, as a Reflector, before the faces of a religious community, many of whom are at the present moment, much in doubt whether slavery is so great an evil, after all, as some of their "ultra" brethren would have it thought to be.

"At all events," say they, "our union must be preserved with slave-holding Baptists. Our Foreign Mission funds need replenishing, and our southern brethren are 'very liberal in their contributions' to that treasury; and what could they do without their help? If our abolition brethren should be the means of breaking up this 'pleasing



degree of union' which now exists, they must take the blame."

Touching this matter, our mind is now fully made up, and we have only to ask in words which the Holy Ghost teacheth,—“What communion hath light with darkness? What concord hath Christ with Belial?” Read the article and you will understand us. Its simplicity and quaintness of style do not injure it. They remind us of *Bunyan*.

*A short Historical Account of two Baptist brethren, one a northern farmer, and the other a southern planter.*

For a number of years past, they have been equally noted for their zeal and promptitude in sustaining the Foreign Missions. In 1832, Mr. F. pledged himself to the Missionary board for fifty dollars, payable in nine months. He depended on his wheat crop to make money. The weevils made such havoc amongst his wheat that he had not sufficient for his family's use. He consults his boys, and says, the money must be paid; my word stands for it. Joseph, those four year-old cattle which I had thought of your taking on to your new farm must be sold. O, no, father, I must have them. No, Joseph, you may have the old cattle to do your lugging. We can get along with our other team for one year. The young cattle were sold, and the money was paid timely. The year following, Mr. S. having knowledge of what the Northern farmer had done, felt the philanthropic spirit move and began to reflect on the means he possessed for making money. I have plenty of good land for raising cotton. I have twenty-five hands who can perform all the labor; their board will cost so many pecks of corn per week; and, more than all this, I will not place myself on a level with a northern farmer. And he pledged himself to pay double the sum for the above purpose, that he had. Within one year, the time drew nigh for payment. His cotton did not fetch its usual price, and other demands pressed on him so hard, he soon found he must sell one of his slaves. Three of them were brethren in the same church with himself.

One of the three, Peter, who had been a very faithful servant to him for about thirty years, and a professor half that time,—who had a wife and five children, Mr. S. fixed his eye on, for the market. His reflections were similar to a man who owned a horse. If I keep him four years longer, I shall most likely lose half his value. Now he will sell for a prime horse.—“Yes, Peter must be the one. His oldest boy will soon make his place good. He shapes very much like the old fellow. The silly old creature is so at-

tached to his wife and children, I expect he will make a great fuss; but I shan't hear much of it. I have got the business all arranged.”

Peter was one that often went with the team to market. He must have a pair of pantaloons and a roundabout. He very well knew, Peter had a grateful heart. After receiving any favor, he would exert himself to the utmost. On Tuesday noon, he says to him, take a hand with you and load the wagon—you must start very early in the morning for Norfolk. You will be there two or three days. The cotton will all be taken from the storehouse on board of a vessel. Peter felt well,—a little applause increased his ambition. Mr. S. had spoken to two men who wanted hands, to be there and notice Peter's movements, while at work. After exhibiting his strength, activity and skill for two days, the next morning came the trial. He was early up, and as usual, retired to give vent to his grateful heart and to implore divine aid that he might honor his profession through life; with a tranquil mind he proceeded to rig his team for home. His mind soon reverted to the amount of labour he had accomplished in so short a time, and the kind treatment he had received from his master the two days past and more. He thought that, in a few hours, he should be at his little cot in the embrace of his much loved family, his only earthly enjoyment. While indulging in these anticipations, his Master steps out of the Inn and says,—Peter, come here. Not being aware of the trap, he goes in. He is no longer in suspense. His master tells him, he is no longer his property,—he had transferred him to Mr. P. who was sitting by. Yes, says P. you are now mine. I hope you will submit yourself under my hand without complaint. You will soon have a view of the delightful country of Texas. On hearing this, Peter was so agitated from head to foot, for a short time it deprived him of utterance. He then, with broken accents, says,—Masser, I cannot live, if I am never more to see my dear wife and children. Masser says—Peter, you know, that money must be paid that I stand pledged to the Foreign Mission, and I think it ill becomes you, as a professed Christian, to give us any trouble on the subject, since one seventh of the money I receive for you, is to be applied to such a use. O, masser I can't understand it. I commenced teaching my children to read the Bible. You forbade me. I wanted they should know something about that good book, so much, and I thought it was right they should, that I continued teaching them secretly. Masser got knowledge of it and punished me most dreadfully. Why not my children be learned to know something about them good things, as well as

them folks so far off? Here he was interrupted. His new master took him into his possession, and, with some assistance, took the poor fellow to a place of safe keeping with a number of others, who were, some bewailing their parents—others their children—some their wives, sisters and brothers. The master is now able to redeem his pledge. He has the applause of the Board, and the approbation of his minister who married Peter, and, a number of times, had broken bread to him while sitting by the sacred board.

Now, I ask, is there one Baptist brother, north of Mason's and Dixon's Line, who has any knowledge of the precepts of the gospel, that dares say, those two men that have cast into the treasury of the Lord, have equal claims on the Christian public for the reputation of charity and philanthropy.

Dear Sir, if your patience should be a little wearied, you may be relieved when you know this article is from one between 70 and 80 years old, who never had nine months schooling, and no other means for a living but hard labor. Dispose of this as you think proper.

J. C.

#### SLAVERY IN THE UNITED STATES.

At a meeting of the Church of Christ of the Baptist denomination, assembling in St. Helen Street, Montreal, held on the 22d of February, 1841, the following Resolution was passed:—

"That this Church, deeply impressed with the melancholy fact, that in various parts of the world, and especially in the United States of America, that land of boasted Liberty, Christian professors, and even Christian Ministers and Deacons are holding their fellow creatures and also their fellow Christians in bondage, and convinced that such a course is essentially unchristian in principle, and inevitably productive of immoral conduct, hereby resolve,—

"That as it is their bounden duty, so henceforth it is their solemn determination, to withhold communion at the Lord's Table or admittance into their pulpit, from every person known to be the holder of a slave, or the abettor of such as persist in maintaining a system, so cruel, iniquitous, and unchristian.

"It was also resolved,—That a copy of this resolution be handed to Dr. Davies for insertion in the *Baptist Magazine*."

Extracted from the Minutes of the above Meeting.

THOMAS CHURCHILL, *Clerk*.

### LIGHTS OF REASON AND REVELATION.

NO. IV.

One thing which ought to startle, and awe the infidel into sober reflection is, that his principles tend to the injury and confusion of his species; for why should an infidel be honest, chaste, temperate, or just and true? I ask why? If some honorable ones among

them practise some of those virtues, the praise is due to any thing but their *religious* principles? Christianity converts devils into angels, but infidelity converted angels into devils. Christianity fairly carried out to its full extent, tends to the promotion of what is termed *virtue and good*; while infidelity, likewise carried out to its full extent, leads directly to vice and evil! In every point of view the Christian stands on sound philosophic and affirmative ground; while the infidel can bring nothing but negations and fancies to oppose him. The abuse of Christianity, and the inconsistency of many of its professors, lead many persons to judge the true by the false—the original and pure by the specious and counterfeit.\*

All Christians, of every sect, acknowledge the being of God, and that it is their duty to worship Him; while but few, comparatively, accord to him the right of prescribing the manner in which he thinks proper to be worshipped. To worship God in a way that he has not directed, is contempt of him, and insolence in the party offending. If he is the supreme legislator in his own empire, how dares any creature to prescribe to him the manner in which he is to be worshipped; but such worship is what is termed *will worship, voluntary humilities, &c.*; it is an impeachment of the divine wisdom, an infringement of the divine prerogatives, and a terrible offence against high heaven; it is making a by-law contrary to an imperial statute! It is the duty, then, of all intelligent beings (the heathen are a law unto themselves) to worship God according to his own directions, and not according to their own fancies. Such is the only worship that he can approve, and which, as being our duty, is entitled to no more than his approbation, even though it were as perfect as that of the archangels, for this plain reason, that *duty excludes every idea of merit*.

But in order to injure the Christian religion by addition or subtraction, God is misrepresented, his word misinterpreted and mistranslated, or set aside. Truths and falsehoods are put for each other, as well as the figurative and literal; † and errors of the

\* The following sentences, taken from the *London Weekly Despatch*, may serve as specimens of infidel cavils and falsehoods:—

"Protestantism—Catholicism—Methodism, or any other *ism*, is only a cant term to facilitate imposition, upon the mind."

"Whatever creeds Revelation may teach, the Christians are invariably found to be among the *most immoral* of human beings."

Until the infidel can shew that they are exclusively so, and that it is in obedience to their creeds that they are immoral, he, if he knew how to be just, should beware of slandering not only Revelation, but the denominations which he assails.

† Figurative language, by the law of custom, or common consent, may be considered as equivalent to truth; just as Bank paper is equivalent to the precious metals, where it passes current. Now does

most palpable kind, which could not stand a single look from reason, are wrapped up in a mantle of mystery, or rather a mantle of deception, called by that name; and truth and reason are both forbidden to approach. It is very likely that infidels estimate all the real mysteries and tenets of true Christianity by these fictitious ones; but they wrong her and themselves, if they imagine such to belong to her economy.

CATHOLIC.

### LITERARY NOTICE.

*The Nature and Origin of the Enmity of the Human Heart against God. A Discourse.*

By the Rev. DAVID DOBIE. Montreal : CAMPBELL & BECKET.

VERY few have wholly denied the depravity of mankind. The fact has ever been admitted by the savage and the sage, by the heathen and the Christian. But respecting the nature, extent, and causes of this depravity, very various and conflicting opinions have been maintained by Pagan philosophers as well as by Christian divines. Among the latter, this question has often occasioned fierce controversies, producing more heat than light. On this ground many a battle has been fought from the days of the two champions, Augustine and Pelagius, down to the present. Among the American divines the question has been recently mooted with much zeal; and this dispute has in all probability had some influence in calling forth the discourse now before us.

The author appears to have had a very commendable aim in discussing the subject, namely, to correct some gross misconceptions which too often militate against the claims of the gospel. We think he has in some degree succeeded; but it cannot be supposed that his own view of human depravity is quite free from objections and difficulties. Without pretending to concur in all his sentiments, some of which are more bold than wise, we think the perusal of his sermon may prove beneficial to many.

any one think he lies, in saying, "I shall smoke my pipe, and drink my glass," any more than our Saviour did, when he said (*John xvii. 11*), "And now I am no more in the world." The figurative form of such expressions is too clear to deceive any one who wishes to be rightly informed. In like manner our Saviour tells us, that he was a door, and a vine, and even the Jewish temple, but it was figuratively.

## POETRY.

### THE GRACE OF CHRIST.

HADREWS I. 1—3.

Draw near, my soul, with wonder look,  
On him who left the skies,  
And realms of light and bliss forsook,  
That thou to heaven may'st rise.

His Father's glory in him shone;  
The image of thy God  
Was stamp'd on him, who did atone  
For thee by precious blood.

Although he made the worlds that roll,  
In heaven's bright arch above,  
He condescends to break thy thrall,  
By his redeeming love.

Come then, my soul, draw near thy friend,  
Who calms the stormy winds;  
For well he knows what help to send,  
To weary, troubled minds.

Cease all thy care on him who pleads,  
Before his Father's throne,  
For there he ever intercedes,  
For those that are his own.

London, Canada, }  
Feb. 22, 1841.

J. CORBETT.

### LINES

ADDRESSED TO A MOTHER ON THE  
DEATH OF HER SON.

The turf lies gently on his head,  
The boy so dear to thee,  
How sweetly sleep the infant dead,  
From care and sorrow free.

They do not sleep—the tomb enshrines,  
Indeed, their mouldering clay,  
And there it rests, till glorious shines  
The awful judgment day.

They do not sleep—in heaven they wake,  
And safe from all alarms,  
Repose on Him, who once did take  
Such infants to his arms.

Then do not weep; a little while  
Will give him to thy love again;  
And he will greet thee with a smile,  
And soothe, himself, a mother's pain.

And he, perhaps thy voice will raise  
To strains of heavenly harmony,  
And teach thee how that Friend to praise,  
Who died to rescue him and thee.

# THE MISSIONARY REGISTER.

MONTREAL, APRIL 1, 1841.

## CANADA BAPTIST MISSIONARY SOCIETY. CONTRIBUTIONS.

By Mr. Edwards, Agent in Britain .....	£36	6	8
Robert Drake, subscription to 1st January	0	12	6
Z. Goff, Leeds .....	1	5	0
Female Friends, Lochaber .....	1	10	0
A Friend, Kingston .....	0	10	0
Mr. J. Corbett, R. E. Dept., London.....	0	12	6
Mr. and Mrs. Hamilton, Penetanguishene	1	0	0

It is always delightful to acknowledge the contributions of our Christian friends; but especially so when they come in unsought and unexpected. The sum acknowledged above from Mr. Goff reached us in this pleasing manner; and therefore we give his note that contained the gift, hoping that other unknown friends in various parts of Canada will, without waiting for a personal application, feel and act as he has done.

"I beg leave to trouble you with the sum of One Pound Five Shillings, not knowing the Treasurer's name, for the use of the Baptist College, for I esteem it my privilege, as well as my duty, to contribute my mite towards so valuable an Institution.

"Your's respectfully, Z. GOFF."

## AN APPEAL IN BEHALF OF MISSIONS AND EDUCATION.

### Ministers Wanted.

DEAR BROTHER DAVIES,—There is a great field here for labour; many churches to be formed, and thousands of souls to be converted, or die in their sins. And if our denomination do not step in and occupy this good land, other denominations will. Four good, faithful ministers, might now, with the blessing of God, do more for the Baptist cause west of Toronto, than ten can do in five years to come. Even Infidels are calling on me to have the gospel preached. Indeed, we need a great many ministers, men of good sense, piety, and fervor, well educated for the gospel ministry. There are several feeble churches through the country destitute of pastors; some of them hear a sermon once a month, and others only once a year.

Canada, in its present state, is truly an important field for missionary labours. I am constantly receiving thrilling and affecting appeals to visit destitute churches, in order to supply the famishing with the bread and water of life.

### Ministerial Education in Canada.

I wish to call up the action of all our Baptist friends in Canada to one grand object; to consider most solemnly, that the great Head of the church has taken his people into a nearness to himself, and is pleased to employ them to carry out a system of means upon the world, to overturn the powers of darkness, and fill the earth with his glory. The Christian ministry with the word of God in hand, holds an important rank in this system of means, and claims for its culture the increasing attention and aid of the Christian community. Our people and our ministry must take a higher ground on this subject. Society is rapid in its march onward and upward. It will leave us unless we rise to action. Is it not our business to lead the public mind, rather than to be found in the rear? Is not this a duty we owe to the world and God? But how shall this be done? The experience of the world, the consent of mankind, and the conscience of every one must say, one grand means is to give the young ministry now in the country, proper cast by education, to qualify them to teach congregations, of growing intelligence, as well as to meet the various forms under which error may present itself, and repel the attacks which may be made, either by the rationalist or the Infidel. Let every Baptist friend that has a benevolent heart, interested in the good of mankind, and anxious for the glory of God, bring all his powers into action. If he be rich, let him make haste to consecrate liberally his substance to the support of the only Baptist institution in the Canadas, established for the education of a ministry, which is to supply, within its own limits, nearly one hundred churches, containing nearly seven thousand members. Will the churches shrink from this work, and be satisfied with an illiterate ministry, rather than support the Institution? Such a decision

would better accord with the spirit of the dark ages, than with that of the present period, when the day star of the millenium is rising upon the world.

*Brantford.*

W. REES.

## OTTAWA BAPTIST ASSOCIATION.

### MINUTES OF THE SIXTH YEARLY MEETING.

The Association met according to appointment in the Baptist Chapel, St. Helen Street, Montreal, on Wednesday, 10th February, at ten, A. M. After the introductory exercises, a sermon was preached by Rev. J. Edwards, jun. from Acts ix. 31. After which, Br. Fraser was chosen Moderator of the Association; and J. Edwards, jun. Secretary. Br. Thomson, sen. prayed. The names of the delegates from the different churches were then taken.

Brethren P. Chase and W. Wightman appeared as delegates from the Fairfield Association, by appointment. Brother Dyer from Kingston, and Elder House and Deacon Bellows from Barnston, were invited to join in the proceedings of the Association.

Adjourned till half-past two o'clock.

Met according to appointment. The meeting was opened with prayer. Letters from the churches were then read. Br. M'Phail gave a statement of the Osgood Church; and a very interesting account of the state of religion in the Bathurst District.

Br. Dyer gave an account of the rise and progress of the Church in Kingston; and made a request that it be received into the Association. It was moved by Br. Milne, and seconded by Br. M'Phail—

"That the request of the Kingston Church be acceded to."

Br. M'Phail mentioned, that it was the intention of the Beckwith Church in Bathurst to be united with the Association. Moved by Dr. Davies, and seconded by J. Thomson—

"That this Church be received."

A letter from the Church in Indian Lands was brought before the Association stating, that Br. John McTaurin, had received a unanimous call to take the pastoral charge of them, and desiring that he might be ordained, for this purpose. Br. M'Phail, J. Thomson, Br. Chase, Dr. Davies, and J. Edwards, jun. were appointed a Committee, to consider this matter, and report on the morrow.

Br. M'Phail mentioned that a generous individual in Perth, was anxious to give a Lot of Land as a site for a Baptist Church in that place, and to secure this, wished the meeting to nominate trustees to hold the property for the Ottawa Baptist Association.

Brethren M'Phail, Thomson, and Morton were appointed a Committee to take this matter into consideration.

The Circular Letter having been read by Br. M'Phail, it was moved by Dr. Davies, and seconded by T. M. Thomson—

"That this be adopted as our letter to the Churches, and printed in the *Magazine*."

A letter from J. Edwards, sen. our delegate to Britain having been read, it was moved by Br. Drake, and seconded by Br. Milne, "That this letter be printed in the *Magazine*."

It was also moved by Dr. Davies, and carried unanimously—

"That hearty thanks be given to our dear Br. Edwards, sen. for his friendly greeting on this occasion."

[In compliance with the above resolution, we gladly insert the letter in this place.—Ed.]

*To the Pastors and Delegates forming the Ottawa Baptist Association.*

BELOVED BRETHREN,— I little expected when I left the shores of Canada fourteen months ago, that I should be absent from your meeting two successive years. It was my privilege to be with you at the commencement of your Association, and in each succeeding year, till the last. And as this privilege cannot be enjoyed this year either, it occurred to me that it was a duty I owed you, and the holy cause you are engaged in, to address to you a few words.

Then, first, let us look at what has been done. When I reflect on the state of things ten years ago, when I, in imagination visit Montreal, St. Andrews, the Rear of Chatham, Petit Nation, Hull, Breadalbane, the Indian Land, lovely Osgood, and even poor Clarence, with all its drawbacks, I am constrained to say, "Behold what God hath wrought." Beloved brethren, God hath done great things for which we ought to be glad, and to praise his holy name. Look, my brethren, and you will see not only a number of precious souls converted, but some to whom the Lord has given gifts who are now labouring amongst you, blessed and made blessings. Now you have eleven pious young men receiving education, to enable them, with acceptance and efficiency, to labour in the gospel. You have among you a beloved brother, endowed with gifts to direct the thoughts and energies of these young brethren. Ten years ago, there was hardly a pound collected for missionary operations, now some hundreds.

Secondly, what has been done ought to urge us to increasing exertion. It is still the day of small things with us; we have only saved a few from drowning, whilst there are thousands around us in a perishing state. Think, my beloved brethren, of the

honourable position you are allowed to occupy, being the first to clear away the formidable forest, and to convert it into a fruitful field; the first to plant the good seed of the kingdom in these barren wastes, and thus by the blessed influence of the Divine Spirit, to cause "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose." In what has been done, God has shown us what he can do, and what he will do by us, if we only act with singleness of eye to his glory. Let us, my beloved brethren, make a thorough consecration of ourselves, and all that we possess, to Him, whose we are, and whom we profess to serve.

Thirdly, lift up your eyes and behold the tens of thousands widely scattered through the Canadas, who are perishing for lack of knowledge. Look at the half million of French Canadians still under the influence of superstition. Look also at the increase of the coloured population in the upper part of the Province. Already they number twelve thousand. What a mercy that there is such a place as Upper Canada, and that Upper Canada is a British province? May it not properly be called the *City of Refuge* to the victims of American slavery? Look also at the many tribes of Indians, who have a right to share in our sympathies, and demand our exertions for their salvation. The *white man* has driven them back from their original territory, and we ought to make some return for the injuries done them. Let us feel for their precious souls, and try to send them that gospel which enriches the poor. Look also at the many of our dear brethren and sisters, scattered through the Canadas, who are pining and withering in their souls for spiritual instruction. These are scattered abroad as sheep having no shepherd; and the Saviour is saying to us, "Pray ye the Lord of the harvest, that he may send more labourers into his harvest."

Fourthly, look at what a blessing your Seminary of learning may become to all these. May we not expect, before long, to find some pious gifted French Canadian, a student at our Seminary; and also before long to see some coloured brethren acquiring that training which will enable them to answer the question, "of whom speaketh the Prophet this?" and to point the enquiring Ethiopian to Him "who was led as a lamb to the slaughter," &c. And may we not expect to see the untutored mind of some converted Indian, taught and trained to convey to his countrymen in their wigwams, the knowledge of Him in whose kingdom the wandering Scythian and polished Greek are equal.

Finally, let the obligations we are under

to Divine love, lead us to act with decision and energy. Let the perishing condition of our fellow men move us to pity, and rouse us to action. That you may enjoy a sweet sense of the Divine presence, and have the Spirit of wisdom to guide you in all your deliberations, is the earnest wish of, my dearly beloved brethren, yours in the faith and patience of the kingdom of Jesus,

JOHN EDWARDS.

It was moved by Dr. Davies and seconded by Br. Dyer—

"That we rejoice in the formation of the American Baptist Anti-slavery Convention, and heartily wish 'God speed' to its endeavours to cleanse the Baptist Churches in the Southern States from the foul leprosy of slavery, and that, in order to express, as British Christians, our detestation of this iniquitous system, we solemnly declare its upholders to be recreant to the benign principles of the gospel."

Moved by Br. Dyer, and seconded by Dr. Davies—

"That a Committee be appointed for the purpose of preparing a loyal address to his Excellency the Governor General."

Moved by J. Edwards, jun. and seconded by Br. M'Phail—

"That Br. Dyer, Dr. Davies, Br. Thomson, sen. and J. Try, Esq., be a Committee for this purpose."

Elder Chase made some remarks concerning the Fairfield Association, and requested that delegates to that body be sent from this Association, upon which the following resolution was unanimously adopted:—

"That we see with great pleasure delegates from the Fairfield Association present among us on this occasion—that they be requested to accept the assurance of our Christian esteem—and in order to maintain that fraternal intercourse which has been thus happily begun, we appoint Dr. Davies, and Br. Thomson, sen. as our delegates to the next meeting of that Association."

Adjourned till the next day.

A public service was held in the evening, when Br. Dyer preached to an attentive audience from John xv. 5.

Thursday, 11th February.

Assembled at ten, A. M. Elder House preached from Rom. i. 16, after which the business of the Association was resumed.

Br. Dyer, as one of the Committee appointed for that purpose, read an address intended to be presented to the Governor General, which was unanimously approved. Dr. Davies, J. Try, Esq., Br. Dyer, J. Edwards, jun., and Br. Thomson, sen., were appointed a deputation to wait upon his Excellency and present the address.

The Committee appointed to consider the request of the church in Indian Lands, concerning Br. J. M'Laurin, reported.

After some discussion, it was decided, that the next meeting of the Association be in Montreal, on the second Wednesday of February, 1842.

Subject of next Circular:—“*The particular duties of church members in sustaining public worship.*”

To be written by Br. Dyer.

Brethren Dyer and M'Phail, were appointed to preach at the next Association.

J. EDWARDS, jun.,  
Secretary.

*Statistics of the Churches during the past year.*

Churches.	Constituted.	Delegates	ADDED.		DECREASE.			Present Number.	
			By Baptism.	By Letter.	Dismissed By Letter.	With. drawn.	Excluded.		Died.
Bredalbano... ..	1818	Wm. Fraser, <i>Pastor</i> ...	3	2	2	1	—	2	141
Montreal... ..	1831	Dr. Davies. R. Drake. R. Morton. } .....	9	8	10	2	—	—	75
		J. Milne. J. Mills.							
Chatham... ..	1824	Mal. M'Gregor, sen. Fin. M'Gibbon. J. Edwards, <i>Pastor</i> . }	—	—	3	—	1	—	77
Clarence... ..	1825	Stephen Tucker.....	2	—	—	—	1	—	15
Petite Nation..	1835	Hon. Wales. }	—	—	2	—	—	—	27
St. Andrew's... ..	1836	John M'Connell. }	—	—	—	—	—	—	—
Huil. . . . .		Not represented and no Report.....	—	—	—	—	—	—	—
Osgood. . . . .	1839	D. M'Phail, <i>Pastor</i> .	10	2	—	—	—	—	76
Laprairie. . . . .		James Thomson. }	1	3	1	—	—	1	16
		T. M. Thomson. }	4	1	7	—	—	—	48
Indian Lands ..		J. M'Laurin.	10	—	—	—	—	—	60
Beckwith. . . . .			—	—	—	—	—	—	24
Kingston... ..	1840	J. Dyer, <i>Pastor</i> . .....	—	—	—	—	—	—	—
			39	16	23	3	2	3	559

MINUTES OF THE FOURTEENTH ANNIVERSARY OF THE JOHNSTOWN BAPTIST ASSOCIATION.

The Association met agreeably to appointment at Leeds, on the 2d of October, 1840. Elder Peter Schofield preached the Introductory Sermon from 1st Cor. xv. 1—4.

The Association having been called to or-

der, proceeded to make choice of Elder P. Schofield as Moderator, and Geo. C. Scovil, Clerk.

Reports were received from the Churches, from which the following list is taken:—

Churches & Clerks.	Delegates.	Baptized.	Added by Letter.	Dismissed.	Died.	Present Number.
AUGUSTA.....	Michael Row, and Guy C. Read .....	—	—	—	1	51
Michael Row.....		—	—	—	—	—
LEEDS.....	Elder P. Schofield, Elder A. Stevens, Br. Ira Harkins, Eli Sweet, and Thomas Ripley .....	—	—	—	—	51
W. L. Sliter.....		—	—	—	—	—
GARANOCHE.....	Deacon H. Stratton .....	—	1	—	—	31
T. F. Howland.						
KITLEY.....	Elder G. Ebberson, Br. G. C. Scovil, A. Kilborn.	1	—	1	—	25
Arahel Stone.....		—	—	—	—	—
FARMERSVILLE.	Joel Parish, and Israel Wright.....	1	—	—	—	18
Joel Parish.....		—	—	—	—	—
BASTARD.....	Not Represented.....	—	—	—	—	—

1. Voted, that visiting brethren be requested to take seats with the Association.

2. Voted, that in consequence of Br. H. Nichols failing to prepare the Circular Let-

ter, Elder P. Schofield be appointed to write the same.

3. Voted, that the following brethren be appointed to examine the Circular; Eld

Abel Stevens, Br. Joel Parish, G. C. Scovil, and Jehiel Sliter.

4. Recommended, that each Church in the Association raise a sum to the utmost of their ability to be at the disposal of the church, for evangelical and benevolent purposes.

5. Voted, that each Church report, at the next meeting of the Association, the amount of money raised, and the manner in which it has been expended.

6. Recommended total abstinence from all intoxicating drinks, except for medicinal, mechanical, and sacramental purposes.

7. Recommended Sabbath Schools in all the Churches.

8. Recommended Monthly Concerts to be observed on the first Sabbath evening in every month.

9. Appointed Br. Hugh Nichols to preach the Introductory Sermon at the next Association; in case of failure, Elder P. Schofield.

10. Voted, that we approve of the missionary exertions of our sisters, and recommend their continuance.

11. Recommended, that the Churches aid by their prayers and contributions, the American and Foreign Bible Society, recognized by the Baptist denomination in April, 1837.

12. Recommended that the Churches in the Association patronize the *Canada Baptist Magazine and Missionary Register*, printed in Montreal.

13. Voted, that the monies raised by the Churches in the Association, for the purpose of printing the Minutes, be transmitted to the Editor of the *Canada Baptist Magazine*, at Montreal, the value of the same to be received in the said Magazine.

14. Voted, that the Association adjourn until Saturday at ten o'clock.

Prayer by Br. Joel Parish.

*Saturday, October 3.*

Met agreeably to appointment. Meeting opened by Elder Cheetham, who proceeded to deliver a discourse from Isa. xxviii. 16, 17.

Moved, that there be a Committee appointed to visit the Bastard Church, to enquire into the cause of their non-attendance at the Association.

Voted, that the following brethren be appointed as the Committee; Elder A. Stevens, Elder R. Cheetham, Deacons H. Stratton, Eris, and Welton, and Br. H. Botchford, H. Nichols, Abel Kilborn, G. C. Scovil, Israel Wright, Joel Parish, Michael Row, Guy C. Read, J. F. Sweet, N. F. Soper, J. Collins, and J. Sliter.

Voted, that the said Committee wait upon the Bastard Church on the last Saturday in October.

Voted, that the Circular Letter, as prepared by Elder P. Schofield, be adopted.

Voted, that Elder R. Cheetham write the

Circular and Corresponding Letters for the next Association

Appointed Messengers to Corresponding Associations, as follows: to St. Lawrence, Elder P. Schofield and Br. Henry Black; to Black River, Br. Israel Wright, and Joel Parish; to Haldimand, Elder Abel Stevens, and Henry Botchford; to Oswego, Hiel Sliter, and N. F. Soper.

Voted, that the next Association be held with the Farmersville Church, on the first Friday in October next, at the hour of ten o'clock in the forenoon.

Adjourned to meet at Farmersville on the first Friday in October next.

Prayer by Br. Ira Harkins.

PETER SCHOFIELD, *Mod.*

GEORGE C. SCOVIL, *Clerk.*

—  
CORRESPONDING LETTER.

The Johnstown Baptist Association in Upper Canada, to the Associations with whom they correspond, send Christian salutations—Grace, mercy, and peace, be multiplied unto you, through our Lord Jesus Christ.

DEARLY BELOVED BROTHERS,—It is a long time since we have received a visit from any of you. We often reflect upon the past with thankfulness to God for his favours; and trust and hope that the future will be more propitious than the present.

We have appointed messengers to visit you at your next meeting. Whether they perform their mission or not, we do crave a visit from you at our next sitting.

PETER SCHOFIELD, *Mod.*

GEORGE C. SCOVIL, *Clerk.*

—  
**JAMAICA.**

OLD HARBOUR.

On Sabbath morning, Sept. 27th, 1840, the solemn ordinance of believers' baptism was administered to eighty-two adults, who had all been under examination for several months, and whose account of their faith and views of the gospel, personally and individually to the minister in private, and also to the church, had been very satisfactory. On the previous Saturday evening, the usual church meeting was held, and the candidates were addressed by the Rev. H. C. Taylor, the pastor of the church. Several hundreds who came from far to witness this ordinance, took up their abode for the night, in the chapel.

The morning was beautiful. The two large white tents erected on the lawn, and extending nearly to the water's edge, looked very chaste. A little before sunrise the minister took his stand at the water side, and after singing the appropriate hymn,—



"Jesus and shall it ever be, &c."

the congregation, which was exceedingly numerous, was addressed: prayer was offered for all, and the ceremony was performed according to the plain and simple directions contained in the New Testament. The minister had no prayer-book in his hand, he did not mark the people with the sign of the cross, he did not tell any of them that baptism would make them Christians, or that this ordinance would make them "members of Christ, children of God, or inheritors of the Kingdom of Heaven."

A little before ten o'clock, the congregation again assembled for public worship, both the chapel and chapel yard were thronged with hearers. The pastor read and expounded the second chapter of Ephesians, and made some very appropriate remarks, reminding his hearers of the change which had been wrought among the Ephesians by the gospel; he then put the solemn question to them—"Are ye quickened by the Holy Spirit, or are ye still dead in trespasses and sins?" After the exposition, he gave the candidates the right hand of fellowship, and solemnly reminded them of their duty as Christians; the ordinance of the Lord's Supper was then celebrated, and at about two o'clock, this great assembly retired orderly to their respective homes.—*Jamaica Baptist Herald.*

## GERMANY.

Extracts from a letter of Mr. Oncken, dated Hamburg, Nov. 28, 1840.

The documents to which you allude, in your letter of Oct. 22, have arrived, and been handed in by Mr. Cuthbert, accompanied by as strong a note from that gentleman as the case would admit of. But Mr. C. has little or no means of obtaining a concession for us; all he expects is, that no notice will be taken of us, and I think Mr. C. is correct in this expectation. An interview with the Senator at the head of the police a few days ago, proved that the same hostile feeling against us prevails still in the Senate. The application from your Government, is, however, in every respect valuable, and though it may not procure for us all we could wish, it will probably stop those cruel measures against us, to which we have been exposed. Every means within our reach has now been employed, and we can leave the matter with greater composure in the hands of God. We are confident the Lord, whom we serve, will take care of us, and increase us on every side.

Let me now give you a brief sketch of the further success with which the Lord continues to favor us. My journey to the south

has been in every way successful. I got through every-where without being arrested, formed new and interesting connections, and organized four new churches, at the following places: Othfresen near the Hartz mountains, Bitterfelds near Leipsic, Baireuth in Bavaria, and Marburg in Hessa; these four churches have together thirty members, through whose zeal in the good cause the truth may be spread far and wide. My visit to Stuttgart, where I remained several days, will I hope, be attended with much good to the church there. I had to put many things in order, in reference to discipline,—a point not easily understood, and far more difficult to practise. My exhortations were received and acted upon in a kind spirit. About seventy members, in all, had been received into the church by baptism, and there are prospects of future increase.

The little band at Bitterfelds has already been exposed to severe persecution, which rages at present to such a degree that the lives of some of our brethren are in jeopardy. The church here have in consequence appointed meetings for special prayer on behalf of our afflicted brethren, and to-morrow, Lord's day, we intend to gather for them what we can, and send it for their temporal relief. In fact, the spirit of persecution begins to kindle in several places. Our brethren at Jever have been much annoyed, and in Eastfriesland a kind of general war has been proclaimed against us.

The news from Denmark is most gratifying; br. Munster of Copenhagen, has organized a church at Alborg, and baptized several new converts on Langeland island, since I was there. The church at Copenhagen is flourishing; it has already thirty-two devoted disciples of Christ as members. Both the brethren Munster are entirely engaged in missionary labor, and we have just printed 40,000 Danish tracts, that their hands may be filled with the good seed, to be scattered far and wide. The mission in Denmark is so highly interesting, that a detailed account has been drawn up, and will be forwarded as soon as possible.

Let me in conclusion recommend all the infant churches to your earnest intercessions before God, and to the prayers of all your sister churches in America.—*Baptist Mission Magazine.*

## BAPTIST MISSION IN CALCUTTA.

Extract from a Letter of W. B. Gurney, Esq. Treasurer of the Baptist Missionary Society, dated Denmark Hill, near London, Jan. 11, 1841.

"I hardly know how to close even a letter of business to one so deeply interested in the

promotion of the Redeemer's cause, without advertent to the trials with which our Heavenly Father has seen fit to exercise our eastern missionaries. I trust that a spirit of prayer and humiliation will be increased among all the friends of missions. You are aware of the decease of W. H. Pearce, one of the most lovely characters I have ever known. To have known such a father and such a son as the two Pearces, I esteem a privilege. Since that, Mrs. Thomas, the wife of Rev. J. Thomas, has been removed. Mrs. Bayne has been obliged to quit in an enfeebled state of body and mind, rendering the attention of her husband requisite. Mr. Tucker, who appeared to be commencing a ministry of great usefulness, and attracting more observation than any other preacher in Calcutta, has been silenced by sickness and ordered home, and the last mail brings us intelligence of the death of Rev. G. Parsons, nephew of Mr. Dyer, by the bursting of a blood vessel, and the illness of Mrs. Ellis, and the illness in a somewhat slighter degree of Mr. Ellis also. Mr. G. Parsons was entering upon his labors with great acceptance, and even the short time he had spent in India was productive of good. His brother (Mr. J. P.,) and Mr. Evans, arrived four days after his death, but still there is a great deficiency of laborers which I trust we shall feel it our duty to supply with as little loss of time as possible. Dr. Yates and Mr. Weinger were well, and about this time I hope would be joined by Mr. Small, who, it is expected, will render them material aid."

### ARRACAN. THE KARENS.

Extract from a letter of Mr. Kincaid, dated Akyah, May 22, 1840 :—

"Yesterday we had a meeting for the examination of those who wished to be baptized. This afternoon we had a prayer meeting, and then in the cool of the day assembled on the shore of the harbour, and after services intended to instruct the Christians, as also the heathen who gathered in considerable numbers around us, I baptized Moug Loon, Moug Yau That, and Ma Pong. The last two are young people, and gave satisfactory evidence that they were taught by the Holy Spirit. The conversion of Moug Loon is a case of peculiar interest. From the very first, the truths of the gospel fell upon his mind with irresistible power, and while they swept away every vestige of heathenism, they brought home to his inmost soul the knowledge of God and of Christ Jesus, which is eternal life. As all the inquirers were suffering violent opposition and bitter railing, I preached last Sabbath evening from Matthew v. 10, 11,

12, and told them distinctly that honest and faithful disciples of Christ could not escape persecution and reproach; and if they were not prepared to persevere, regardless of all opposition, they were unfit for the kingdom of Heaven, and could not be disciples of Christ.

"Early on Monday morning Moug Loon came to the house and said he had not slept at all, during the night. He could only pray and weep for joy, he had such an overwhelming sense of the love of Christ in bearing in his own body the sins of men. His deep feelings are more like what we often see at home, than any other case I have ever found among converts from heathenism.

"There are two others who wish to be baptized, and there is much reason to think they have felt the renovating influence of the Holy Spirit; but one is now very ill, and the other is violently opposed by her husband. These tokens of divine favor encourage us to preach the gospel in season and out of season, and endeavor to commend ourselves to every man's conscience in the fear of God. It is two months to-day since we came to anchor in this harbour, entire strangers and no house to go into; now, near the same place and the same hour in the evening, three converted heathen are baptized, and a multitude listen to the everlasting gospel which brings life and immortality to light. The venerable M'ha don was at the water, and united with us in singing two hymns, and paid the utmost attention to all that was said and done. When the converts came out of the water, in answer to a question which some one put to him, he replied in an earnest and elevated tone of voice, "This is the true religion, and I must be baptized and be a disciple of Christ." His constant attendance at worship has created a great sensation all over the city. The priests have had a meeting to inquire into the cause of this extraordinary conduct of the M'ha don; he told them in the most frank and open manner, "I have found the true religion after worshipping idols and pagodas for more than ninety years." So far, therefore, he stands firm, and faces the storm. Though more than 90 years old, his form is erect, and he walks with a firm step, and reads without glasses."

The intelligence contained in the remaining portion of Mr. K.'s letter we know will be welcome to our readers. The word of God is not bound; it still prevails among these simple hearted Karens of the western provinces, and they are willing to incur every hardship and danger, for the sake of securing to themselves its inestimable blessings.

"You will be happy to learn the wonderful triumph of the gospel in the Bassein province. It commenced among the Karens in the latter part of 1837, and now there are more than

two thousand rejoicing in the glorious liberty of the gospel. Br. Abbott, at Sandoway, is in communication with them, and he has fifty or more promising young men at school. All the men who have come over the hills, represent the work as still going on; spreading from village to village in every direction. Moung Shway Moung, who was baptized the latter part of 1835, was appointed by the king, governor of all the Karens in the Bassein province. He was sent down from Ava the latter part of 1837—the Karens soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. The Karens testify that “he was a just man, and would never take bribes,”—“that on the Sabbath he closed up his house, and remained alone.” About this time, the conversion of the celebrated young chief took place. He is a young man of great energy and powerful intellect, and all his influence was thrown into the work of publishing the knowledge of God among his countrymen. The full extent of this revival we do not know, but enough has been learned to convince us that it is an extraordinary display of divine grace. Probably more than two thousand souls are turned from the worship of demons to the service of the living God. This, too, has taken place under the jealous and intolerant reign of the new king. It is God’s work.”

## CYPRUS.

### HISTORICAL NOTICES OF SALAMIS.

As our road led us near the site of Salamis we could not let the opportunity pass unimproved of visiting the ruins of this ancient and celebrated city, where Barnabas and Paul, sent out by the church of Antioch on the first foreign mission, commenced their zealous and then unexampled labours. This city was founded by Teucer soon after the destruction of ancient Troy, and received its name from his native country, a small island near Athens. It was for a long time the metropolis of the island, and the residence of the kings who reigned over the eastern part of it. It was subjected successively to the Persians, the Egyptians, the Macedonians, and fifty-nine years before Christ came into the hands of the Romans, and finally was destroyed by the Saracens, who invaded the island about A. D. 533, and was never rebuilt. The ruins are very extensive, being about three miles in circumference, consisting chiefly of pieces of granite and marble pillars, with a very few that are entire, heaps of hewn and rough stones, fragments of marble and pottery, with some foundations of buildings so thick and strong that they have remained unmoved. So completely has every

edifice been demolished, that no walls of any palace or synagogue, or of any building whatever, remain to inform us of the former magnificence of that city. A few broken columns are yet standing erect; but all the more valuable pillars and blocks have been removed to ornament more modern edifices in the vicinity. A few traces only of the ancient harbour remain; and the sands blown up from the coast by the north-eastern winds have completely covered the ruins along the shore for half a mile inland, adding in no small degree to the whole scene of desolation. Some parts of the great aqueduct, which brought water to the city from Cythera, nearly thirty miles distant, are still standing, with the channel on the top in which the water ran, in a good state of preservation.

It is evident that when Paul and Barnabas and John landed in this city the Jews were quite numerous here; for ‘when they were at Salamis, they preached the word of God in the synagogue of the Jews.’ (Acts xiii. 5.) One or two incidents in the history of this city show how the people came to be so numerous here at that time, and also explain the singular fact, that while many Jews are found at present in places contiguous to Cyprus, and in other islands of the Mediterranean, none are found here. While Cyprus was in the hands of the Egyptians, one of the Ptolemies seized and sold into slavery in Egypt multitudes of the Jews, and also sent great numbers of them to this island; so that, at the period when these early messengers of the gospel arrived here, this people had undoubtedly become quite numerous and had many synagogues in Salamis; for about seventy years afterwards, in the eighteenth year of Trajan’s reign, when the island had become a Roman Province, the Jews had become so numerous that they made a general insurrection in the city, following the example of their countrymen in Alexandria and other places, and slew, according to some authors, more than two hundred thousand inhabitants of the island, not sparing age or sex, and nearly destroyed the city. Eusebius, in one of his epistles, thus refers to this event, “The Jews having put to death the Greeks in Cyprus, overthrew the city.” They were afterwards severely punished for these barbarities by Trajan and Adrian his successor, who slew great multitudes of them both in Judea and in Cyprus, and from the latter, on account of the great slaughter in the insurrection, all Jews were banished and forever excluded by a statute of the empire, which condemned to death without trial every Jew who set his foot in Cyprus. Though this law is no longer in force, yet the influence of it remains, and to this day no Jews are found on the island.—*Am. Missionary Herald.*

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